

7/7/2023

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Q1 (a) GH Mead was proponent of symbolic interactionism, a cosmological evolutionary theory describing evolution of body, mind and society.

The interactionism approach focus on:-

- 1) small scale interactions, (face to face)
 - 2) consider man as a social being possessing consciousness
 - 3) Man having ability to think
- Symbols - such as verbal and physical help in thinking and process of minding

Significance of symbol :-

- 1) Symbols help to understand and clarify the living world through meaning.
- 2) It helps in imagining an abstract entity like heaven / hell

- 3) It helps in finding solution to many problems
- 4) Symbols help in communication with significant others and generalised others.
- 5) It makes process of interaction easier through typifications and names.

Symbols like physical gestures = grunt / anger are less useful, however verbal gestures are more useful as person can see his/her gestures. They help in constructing meanings in a conversational process, and lead to emergence of self through interaction between 'I' and 'Me' through 2 stages — Game stage and Play stage.

- ⑥ Peter Townsend defines poverty in terms of economic capacity. However poverty entails social-economic and political powerlessness and lack of freedom to realise true potential.

Ruth Lister describes social exclusion as
"Not being part of process where majority of members take part"

Poverty and social exclusion Relationship

1. Ruth Lister :- says that poverty and exclusion can be used simultaneously but not interchangeably.

Poverty can bring social exclusion

eg:- Poor (people below poverty line) have no voice in political process and are excluded from decision making

2. Social exclusion can be voluntary.
eg:- Celebrities and charismatic personalities
exclude them from rest.
Similarly Drug addict, criminals also
exclude themselves. However poverty
is involuntary.
3. Giddens calls Homelessness as worst
form of social exclusion as it leads to
overall exclusion.
4. Mary Daly - calls Exclusion as a
wider term as it entails not only
Poverty but also participation in social
process.
5. eg:- Poor African Nations are excluded
from UN membership - a type of
structural social exclusion.

Thus Poverty and social exclusion have
complex relation. Poverty leads to
social exclusion, but at some time
exclusion can be voluntary.

- © Max Weber describes bureaucracy as the highest degree of legal-rational authority. It is an Ideal type in modern industrial and capitalistic country, true for India also.

BENEFIT of Bureaucratic structure:

- 1) Max Weber says that Bureaucracy has higher order of degree, precision and reliability as compared to other structures hence it helps in coping with huge administrative set-up.
- 2) Stewart Clegg also says that bureaucracy is inevitable in modern capitalistic countries and is higher ethics oriented. In India those ethics like honesty, probity, Integrity help in proper policy formulation and implementation.
- 3) Paul-du-gay says that bureaucracy

keats everyone equal. Hence neutral
(political neutrality) decision making helps
in objective goal realisation in India.

CHALLENGES

1. Catch capture and power usurpation
as Vincent-de-gournay says - rise of
bureaucratic mania.
2. High handedness attitude, with less
approachability and lack of contact with
masses [Honore de Balzac calls this
as great power wielding pygmies]
3. Reduction to a cog in machinery without
creativity - leads to goal displacement
as Merton says.
4. High focus on rule-regulation create
apathetic attitude towards people.

Thus Bureaucracy, as Max Weber says
suffer from loss of creativity, however
proper accountability system can restore it.

- d) Ronald Robertson defined Religion, as simply, a process related to supernatural that brings respect, fear, awe towards it. Whereas Science as QA Lindberg defines is the rational, effective and logical way of collecting, organising and Interpreting facts.

Religion and Science Compatible

- 1) Stevenson says that Religion and Science can go hand in hand and are not anti to each other
- 2) Emile Durkheim says that Science is the new religion as it is the integrative force in modern societies.
- 3) Religion has supported science e.g:- Religious theories about origin of universe

has led to scientific researches

4) Scientist Einstein says that Science without religion is lame

Ex:- practices such as Surya namaskara are scientific.

Religion and science Not Compatible

1) Religion promotes status quoism and is conservative, Science is dynammic and promotes innovation

2) Religion does not questions its origin
Science keep questioning

3) Religion is based on faith value and science based on fact value
(SOROKIN)

In modern society Religion has modified itself, it now focuses on Moral values rather on "that worldly" and "supernatural"

hence both have been converging
on many occasion eg: Protestant ethics & spirit of capitalism

e)

Antoine Destutt de Tracy defines Ideology as set of beliefs about a particular thing which presents partial reality

Significance of Ideology for Nation:

1) It acts as a guide to nations on path of development

eg:- Socialist countries focus on equal opportunities (eg: Russia)

Capitalistic ideology focus on Competition and free market (eg: USA)

2) It helps in defining the objective and goal of country and it's people

eg: Indian ideology of "vasudhaiva kutumbakam" and it's SAGAR initiative

3) It helps in outlining the foreign relations and geopolitics in present world.

eg: NATO grouping (members

have similar ideology of common security.

4) Ideology focuses on goal realisation
guides attitude towards environment,
climate change, vulnerable population

ef: India's attempt to introduce
CLIMATE JUSTICE

5) lack of ideology leads to chaos
uncertainty

ef: Myanmar (lack of lawlessness
coherent ideology of democratism
causing Rohingya crisis)

6) Ideological wars such as Afganistan's
Religious fundamentalism Versus
India's humanitarian approach.

Ideology helps Nation to define its
character same as values define a
person's character. A coherent ideology
proceeds Nation of path of development

5 (a) Bourgeoisie are the "haves" of the society, who own the factor of production and acquire the output produce from Proletariats (have nots).

They produce their own grave diggers and:-

1) The exploitation of Bourgeoisie, would lead to development of critical conditions required for Proletarian revolution.

Marx says that A class in itself would transform to class for itself under an overexploitative Bourgeoisie rule.

2) The Bourgeoisie, would be overturned by Proletariats in socialism and proletarian rule would emerge.

3) The Bourgeoisie would lead to unequal ownership and control.

over force of production (POP) ; which
would increase antagonism between
2 classes (Haves and have not) :

4) In such conditions a "class struggle"
is inevitable . with peaking
Alienation (due to reversal of Relationship
between Man and thing) and
Antagonism.

5) Thus with factors like → n/w of communication
↙ → critical mass of workers
perception of common enemy Ideology/ leadership
 would lead to worker-peasant revolution
 toppling bourgeoisie.

Thus Bourgeoisie's own actions would
lead negation of capitalist (present order)
Society and Being Advanced
Communism where FOF will be
equally owned , ending rule of Bourgeoisie

- 6) Sorokin defines mobility as movement from lower position to higher position in social ladder. Sorokin compares mobility to stairs, elevators and veins in body.

Factors affecting Barriers to Women Mobility

1. Informal work place - Karina Ahmad

Says the women are engaged in

- low paid
 - low status
- } jobs which are

Occupationally segregated having glass

ceilings present, thus women do not realise their potential

2. Patriarchy: Nawad-al-Sadawi says that patriarchy is the widest form of suppression for women.

3. Hoschild in her "Second shift"

Says that women are exploited in 2 shifts 1st at home and 2nd at

workplace.

4. UNPAID WORK + HOUSEHOLD RESPONSIBILITIES

W. Young says that women face dual burden of workplace + house as participation of men in unpaid house work is not rising complementarily to women participation in workforce.

5. Burn and Stalker says that economic participation alone does not bring mobility. women engaged in 4C's (care, cooking, cleaning, cashewing jobs)

6. Religion :- Karen Armstrong, Jean Holm

say that Religion suppresses women through legitimation of inequality

e.g. Menstruation, child birth label women weak and less productive.

Thus structural factors like Religion,

Patriarchy, dual work load and

differential opportunities act as barrier to women mobility.

③ Allain Touraine defines new age movement as the modern movements which are different in their objectives, methods and ideology.

eg: students movement 1970s
women movement 1980s

LGBT movement - PRIDE month march

~~Growth~~ of NEW AGE MOVEMENTS (NAM)

1. Habermas says that NAM, focus not on economic issues but on lifestyle issues such as human rights.

eg: #MeToo movement

2. Their functioning is not entailed in political parties nor do they demand power reorganisation, (eg: old movements like Indian freedom struggle).

3. They focus on things which affect

lifestyle, such as climate movement
e.g. Fridays for future

4. focus on huge mobilisations through
use of social media (e.g. Arab spring)

5. They are loosely organised. Frank
Ponkan says that its membership
is wide and not limited to "lower
class" or "disadvantage class".

Some new age movements

- 1) Jan Lokpal Andolan - for corruption
in government organisation
- 2) The Red dot challenge - for menstruation
stigma in females
- 3) "Jhola ~~Andolan~~ Andolan" to stop plastic
use.
- 4) LGBT movement - PRIDE month marches
for rights of LGBT.

growing differentiation, urbanisation and
dissatisfaction are the cause behind such movement

- d) Durkheim was concerned with integration in society i.e. how society remains integrated in situations of chaos and turmoil (background) > French Revolution

He defines collective conscience as the beliefs held by society which causes solidarity among societal members. collective conscience is the hallmark of primitive society based upon similarities, low material and moral densities.

Modern form of collective conscience is labelled as cult of individuals as:-

- 1) Modern form of collective conscience is brought through instruments of participation in cults, sects

2) growing differentiation act as a challenge
to collective conscience, but participation
in organisation will cut again
brings people together

3) It maintains integration of society
amid higher Material and Moral
density.

- (e) The Pluralist theory of power was propounded by Robert Dahl. In his new haven and connecticut study he proves that power is dispersed.

Pluralist consider Interest group (IG) as necessary elements as:-

- 1) Pluralist Power theory was in response to classical elite theory which made no difference between democracies and autocracies.
- 2) Raymond Ason says that presence of IG and pressure group are exemplification that in democracy power is dispersed.
- 3) presence of IG in democracy helps in securing rights for the non-governing masses who are at

disadvantaged position

4) Karl Mannheim says that elections
keeps democratic elite in check, which
is also true for (IG)

5) (IG) helps in → increasing political participation
→ interest articulation
→ give voice to vulnerable section
→ keep government accountable

Bernard Barber called interest groups as
third sector of democracy

6) Raymond Ason says that in democracy
the government has to bargain and
compromise for power sharing.

This enforces effective and episodic
accountability. IGs help in giving
power to ruled masses to rise
against the ruling minority when in need

Q(a) Ronald Robertson define Religion as
a process concerned with supernatural
that has a governing effect on us.

It is a system of beliefs and practices
related to a sacred thing, kept
apart and forbidden, which unite
all in a single moral community
called church (Durkheim).

Max Weber and Karl Marx, both
viewed religion from different
perspective.

Max Weber

① He viewed
religion playing
creative Role.

Karl Marx

① He put forth the
CONFLICT perspective
to study Religion

② Religion promotes
spirit for capitalism

by giving beliefs
about

→ work is worship

→ predestination

→ god created world for
his own glory.

He exemplified this
in his protestant
ethics and spirit

of capitalism

(PE&SC)

③ He studies
religion of many
capitalistic countries
like India, Japan
etc and differentiated
between the nature
of capitalism.

② Religion is termed
as "OPIMUM OF MASSES"

The capitalist use
it to suppress the
"have nots"

• He says that
christianity was
a struggle against
Roman empire.

often Religion and
capitalistic heads
collude together and

give legitimacy to
each other in
suppressing have nots

③ He says that
Religion makes false
impression that
power lies in

in India it is forced Capitalism, whereas in Japan it is situational capitalism

④ He says the religious factors help in industrialisation. cultural factors help in mobility of persons.

⑤ Weber does not see any end of religion in capitalist society

⑥ Weber sees religion and capitalism compatible with each other in a creative partnership

supernatural. The reality is that power lies in people.

④ Marx is antagonistic about Religion. He sees religion as justifying the oppression of people. ~~He differs from view that~~ Or

⑤ Marx says that in communism, religion will end as factor producing it would end.

⑥ Marx sees religion as a way of oppression only

Thus both the scholars have different
view about religion.

Marx links religion rise to the
same factors which lead rise of
Capitalism, thus says as Capitalism
ends in Communism, Religion would also
end. He sees secularism as a decline

of religion itself, whereas for Weber
it means decreasing presence of
religion and emergence of alternative
institutions like sects and cults.

⑥ Talcott parsons was doyen of American structural functionalism.

In his theory of social stratification, he take a society view i.e a system view.

PARSON'S THEORY OF SOCIAL STRATIFICATION

1. Basis:- he sees "Value consensus" as the basis of every society. conformity to values is desirable in each society and is awarded.
2. Differential awards are given to people for conforming to values and thus these differential awards leads to stratification.

Sutherland and Max well has defined this stratification as process where

things are arranged higher or lower
in society

3. Is stratification desirable?

Parson says that it is required that
some people are more powerful
than others. This would lead to
efficient sole performance and would
benefit all i.e. differential system
of rewards and punishment
help maintaining the system stability.

4. Universality Parson says that
since value consensus is desirable in
every society, social stratification
is inevitable and universal.

No society can ~~copy~~ on without value
consensus

Parson theory is a functional theory
It resonates with :-

1) Davis and Moore's theory of social stratification, who see effective role allocation as necessity. as talent is scarce so rewards are necessary to motivate such people. Thus stratification is inevitable and functional.

Some positions (role) require more skilled people and stratification ensures that talent is recognised.

2) Similarly Parson's value consensus to achieve goal leading to stratification is presented by WL Warner in his theory of stratification.

KL Warner adds dimensions of status in stratification. Income, occupation and qualification are determinants of status. He confirms to Parsons approach of social stratification.

However scholar like Melvin Tumin rejects such theories. He says that Talent can't be measured. and one can't decide usefulness or importance of one role over other. He highlights dysfunctions of social stratification such as mistrust, chaos, unequal opportunity, corruption

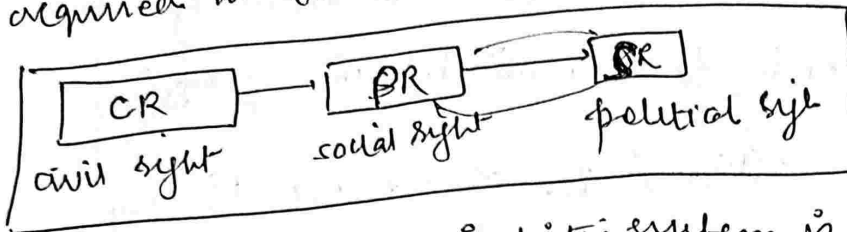
Thus Parson's theory of social stratification stems out from his concern to maintain stability and social order and equilibrium.

③ TH Marshall defines citizenship as the "rights and duties by virtue of membership to a political/social group".

He sees citizenship as an evolutionary process of getting rights, namely ③ rights such as

- 1) CIVIL RIGHTS :- mutual respect towards each other's property.
- 2) POLITICAL RIGHTS :- right to vote, freedom rights, equality rights
eg :- universal adult franchise
- 3) SOCIAL RIGHTS :- right to life a healthy lifestyle, guaranteed livelihood and participation in development process.

Marshall says that these rights are
acquired in order such that



He also says that Capitalistic system is
equal system. It promotes competition
and citizen have equal rights,
however he is criticised by :-

- 1) feminist as the right have not been
given in order eg: women got
Right to vote before right to equality
- 2) Mary says that Capitalistic system
has no equality - no-citizenship It has
only class of people (1st class, 2nd class)
- 3) Gail convert says the citizenship is
a Passive right with all rights
provided in theory only

The concept of citizenship however acts as a
common denominator in heterogeneous society

Q-7
(a)

Fundamentalism is defined as the "process of interpreting the Religious texts with their literal meanings and applying it to all aspects of human's social life"

Religion is a body of belief and practices related to a sacred thing, which acts as uniting and integrative force in modern societies (Durkheim).

CONFLICT due to Religious FUNDAMENTALISM

1. It focuses on infallibility of scriptures and applies outrightly to people's life without any reasoning

of: Islamic fundamentalism in Afghanistan taking toll on women's right to study and equality.

2. It stands against equality of religion. It focus on respect and

acceptance of one's own religion
and promotes antagonism to other
religions

eg:- Taliban destroying Bamyan Buddhas
statues

3. It persuades people emotionally by
appealing to their conscience. promise
of returning glory of religion lost
due to modernisation. Ideas of
heaven and hells are used to
psychologically appeal people.

eg:- Alahadi sect had huge followers

4. It stands against rationality, and
does not tolerate any critical views
promoting status quo

eg: Attacks on Salman Rushdie for
Satanic verses, Taslimia Nasrin
on religious blasphemy

5. It tries to take control of education to propagate religious ideology.

6. Giddens state Modernisation and (high modernity) as the reason for fundamentalism. other reasons are

Rootlessness due to
increasing urbanisation
spiritual void in people
Stress, anxiety and
meaninglessness.

7. TV Madam cause fundamentalism as collective movement by charismatic personalities

eg:- Blindranwale in Sikh
fundamentalism, administering
to operation Blue star

8. fundamentalism tries to purge
impurities that have come in

religion such as Bhuddhism &
can for fallen skin (cut hair, shaved
beards)

9. It takes route of violence sometimes to
propagate its ideology.

eg: Ayatollah Khomeini's supporters in
IRAN

however fundamentalism does not
always is violent. It can be
reformatory also. eg. "Back to Vedas"

By Arya Samajists, when fundamentalism
takes rationality in hand with
spirituality, it can lead to
positive changes as well.

- ⑥ RK Merton was neo functionalist. He modified the existing structural-functionalism by adding his concepts of latent, manifest functions, middle range theories (MRT) and deviance.

MERTON'S 'ROLE' →

- 1) highlighted the inefficiencies of existing approach such as Broad theories with little usefulness (practical)
- 2) Made structural functional more descriptive, analytical by modifying it in neo-functionalism.
- 3) expanded scope to study meaning by actors both intended and unintended

Merton's critique to structural functionalism

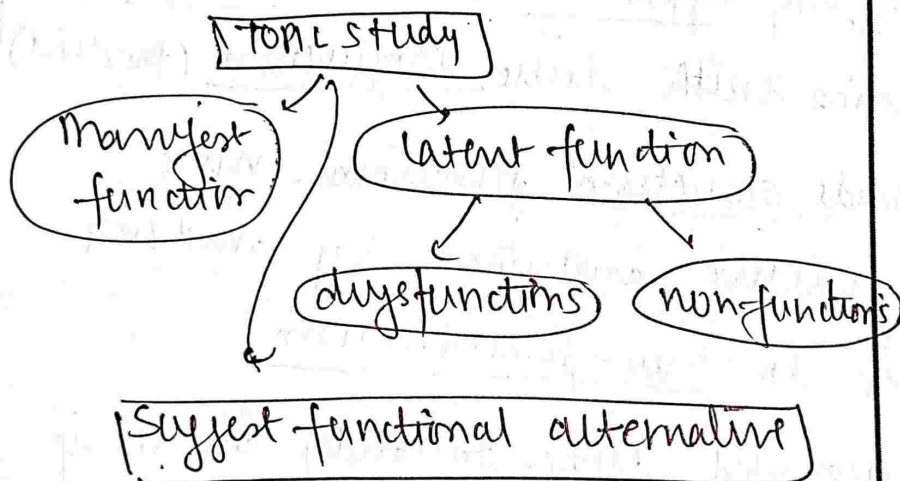
- 1) He introduced the concept of

MANIFEST FUNCTION and LATENT FUNCTION

↳ intended by actor
 ↳ subjective disposition
 actor is aware of it

- unintended
- not perceived by actor
- is established objectively by investigator.

Further MERTON's paradigm contains



2) He rejected earlier postulates of conventional (SF)

a) Postulate of functional unity :-

Merton says that a social item may be dysfunctional in one context and functional in other.

eg: slavery function in feudal society
Not in modern society

⑥ Postulate of functional indispensability

Merton says that alternative institutions exist for performing functions

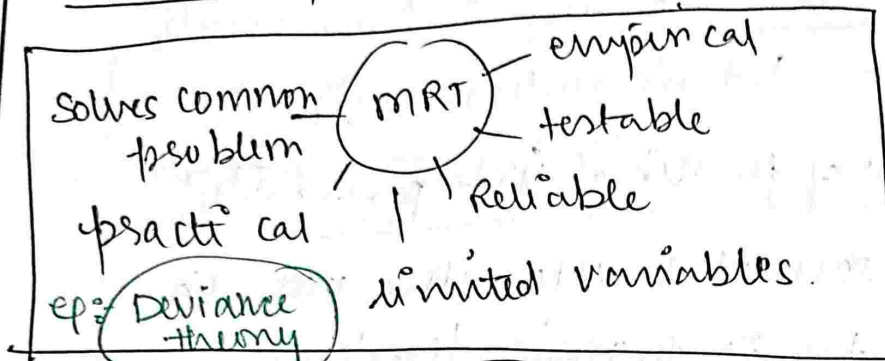
eg: nannies for child care
School for education
Police for SOCIAL CONTROL

⑦ Postulate of functional UNIVERSALISM

Merton says that it is not that every item is always functional only because it exists eg: 'caste' though exist, but is not functional without caste India would be much better social setup.

⑧ Merton provides Middle Range

theories to solve day to day problems
MRT (middle Range theories) are a triple
alliance of data, theory, method



Thus he bridges MRT between
raw empiricism and grand theory
~~and~~ with no practical use.

Thus Merton provides for dysfunctions
 as well as non-functions and
 freed structural functionalism from
 critics of overlooking the CONFLICT
 caused by an item. He also
 combines psychological aspect with
 structural aspect in his DEVIANCE theory

- ③ GH Mead was proponent of Symbolic interactionism. He placed a cosmological evolutionary theory which states the evolution of MIND, SELF, SOCIETY, and body in a single process.

'I' and Me in GH Mead works -

- 1) 'I' and 'Me' are conceptual entities to understand interaction process
- 2) 'I' is the innovative part and 'Me' is the conservative part
- 3) Both are state of Mind, evolving through process of minding i.e. internal conversation
- 4) 'I' act against 'me' and 'me' has controlling effect on 'I'. Thus primitive man possess 'Me', but modern man have dominant 'I'

5) Through interaction between 'I' and 'me' with external surrounding, SELF evolves.

6) SELF is unevolved at birth, but is created in process of interaction through 'significant gesture' - provided by symbols - which is provided by language.

7) Through PLAY stage and GAME stage taking role of significant others and playing role of generalised others Self evolves.

CH Mead's was criticised to focus on too common interaction (face to face) however as Mead says that every 'self' is different and an individual can possess different 'self' at different time, his critic remains unwarranted.

8(a) Emile Durkheim, is concerned with problem of chaos and uncertainty in post french revolution time. He asks "How Society remains integrated through course of war and chaos"?

His theory of "Division of labour" (DOL) is quest to answer the above question.

He sees DOL in a social term and cites it as a SOCIAL FACT at a time when it was established as Economic fact (Adam Smith)

DOL - means breaking up a task between different individuals to increase efficiency.

DURKHEIM'S VIEW ON DOL

(i) He sees DOL as an evolutionary

perspective.Ancient societies

- High mechanical Solidarity due to

likeliness }
 [less population] =
 less material density

less interaction = less

[MORAL DENSITY]

- labour equally divided, low production, huge food available, production techniques known by all
- Religious society - norms repressive -

(no) innovation

Modern Society

- High ORGANIC SOLIDARITY due to

→ differentiation
 → high population

[High MATERIAL DENSITY]

→ [HIGH MORAL DENSITY]

→ Production requirement increases
 ↓

production techniques complex - not known by all
 ↓

[huge competition]

Thus in Modern society which is
heterogenous :-

- 1) huge competition about occupations
- 2) people specialise in occupation
and fight survive in it.
- 3) Rest people create other occupation
and specialise in it.
- 4) This process continues and,
DOL is realised.

He sees DOL as integrative as, one
person is dependent on other in course
of occupation.

However he also accepts that, it can
be dysfunctional in form of

- a) Anomic DOL → causing Alienation
- b) forced DOL → talent and ability mismatch
- c) inefficient DOL - fruitless DOL in
wrong direction.

Durkheim gives solutions for such dysfunctions

1. overhaul of production process, by integrating workers organically to their work
2. Professional Association could help
3. Code of conduct and ethics to replace self interest.

Thus Durkheim though gave dysfunctions he considered it as a mere

Pathological state due to normlessness

He himself says in context of 18th C Europe

"The norm is disturbed and new norm can't be evolved immediately"

He considers it as a transitory stage.

Marxian conflict perspective to DOL adds dynamics to concept of DOL, world system view by wallerstein highlights coercive nature of DOL.

- ⑤ Religion as described by Durkheim is a system of beliefs and practices related to a sacred, things kept apart and forbidden, that unites all in a single moral community called church.

Decline of conventional form of religion
~~due to~~ :- due to :-

1. Max Weber : "Theodicy of disprivilege"
when margin
1. conventional religion promoting inequality and status quoism
e.g. Hinduism certifies caste system
(Manu's code and Dharmashastra)
2. Religion do not provide solutions for mundane events as it is concerned with supernatural.
3. conventional religion justifies

oppression e.g. Untouchability due to
past sins (ie chudra)

4. conventional religion promoting
fatalist tendency in man, while
growing economy promotes action
and innovation.

The Rise of sect and cults : Reasons

- 1) Spiddan - says that high modernity
causes rootlessness among people
who find solace in such institutions
- 2) Max Weber - says when Theodicy of dispiriting life
marginalised
stand against their marginalisation
Sanctioned by Religion, sects form
- 3) Urbanisation, Industrialisation has
causes identity crisis and spiritual
void.
- 4) quest for equality e.g. Black Muslim
Sect
↳ Dera Sacha
Saude

How sects and cults provide solution :-

- 1) sects - as Troeltsch says constitute disprivileged member.
Ray wallis says sects as deviant groups which are uniquely legitimate
- 2) sects promise to provide equality
eg) Baba Saheb Saundha promises SC/STs of equality
- 3) cults helps in connecting through face to face by believers. It finds solution to mundane problems like depression instead focusing on "that worldly things"
- 4) sects and cults promise of better life in present time, whereas conventional religion promises rewards that one not only supernatural but not realisable also

5) cults promote engagement with living world as well as purifying inner soul. They do not negate life and enjoyment and gratification as conventional religion do.

6) Modernity causes identity crisis and disenchantment, leading to stress, anxiety, depression. Cults like audience cult (e.g. Patanjali) helps overcoming such feelings.

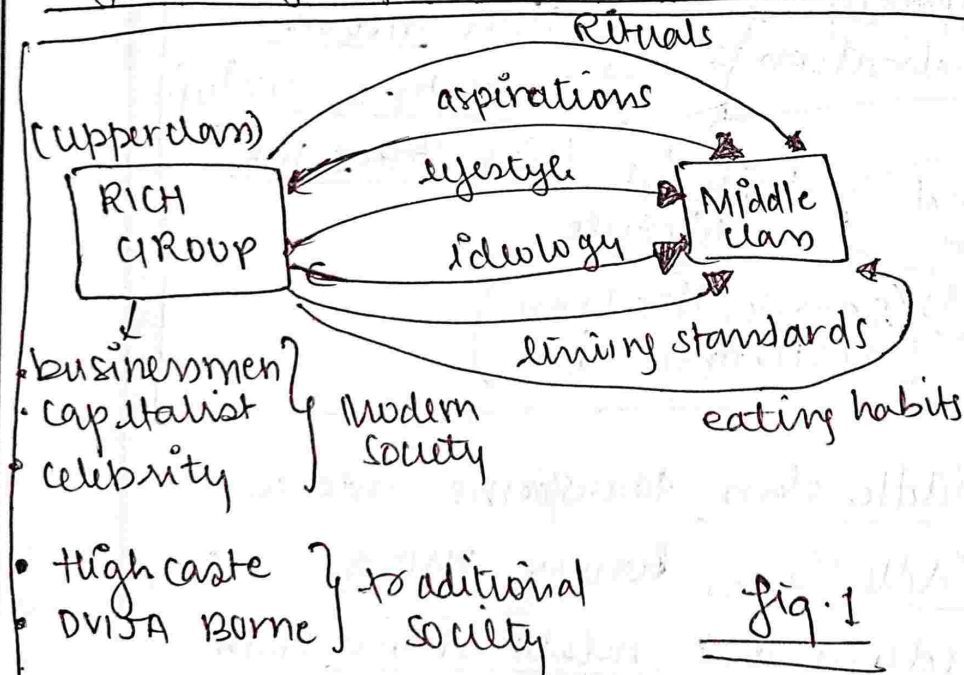
Thus sect and cult, though differ in degree of organisation and rejection of conventional religion, are having similar goal - to bring back persons from problems cause by modernity to the society.

© Merton uses Reference group theory building on Samuel Stouffer's study of American soldiers and their Relative deprivation.

A reference group is group to which one compares, and has aspirations to become its member.

Middle class in India is more or less an economic phenomena.

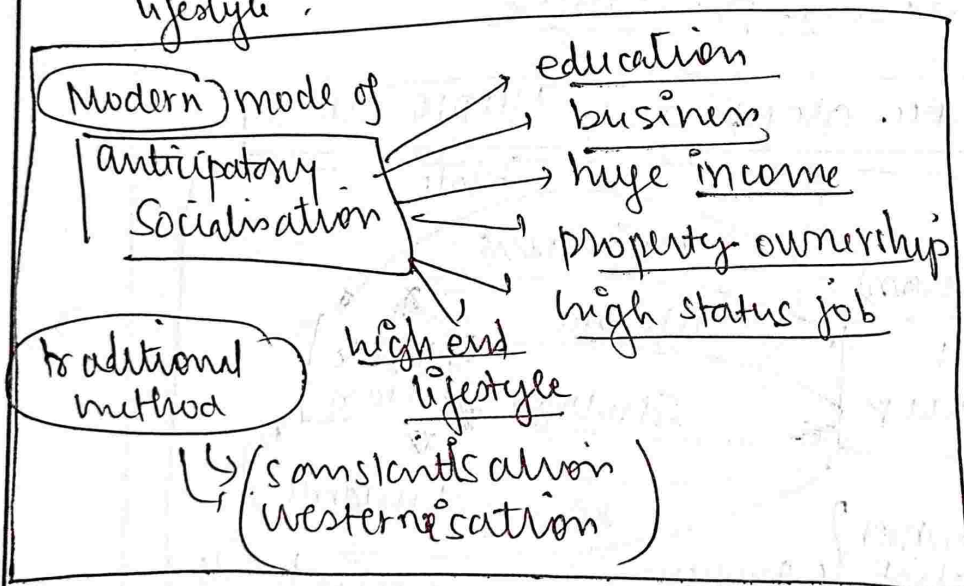
Reference group and MIDDLE CLASS



Middle class acts as buffer between
upper rich class and lower class,

In increasing urbanisation and
modernity Middle class aspire for
Rich class membership, Thus

it starts towards process of anticipatory
socialisation through modifying for
value system &) easy acceptance
lifestyle.



Thus Middle class transforms into a
New Middle Class having more
interactions and relationships with

Rich class. This middle class is
dynamic and always aspires for
climbing the ladder to its reference
group.

